## THE CHURCHES

Some of the Subjects Discussed in Them Yesterday.

THIRTY YEARS OF MINISTRY.

Dr. Bellows on the Slow but Sure Progress of Man.

PLYMOUTH CHURCH TRUE HAPPINESS—SERMON BY BEV. HENRY WARD

The forenoon services at Plymouth Church yester-y were participated in by a very large congregation, number of persons having to be provided for with sis in the aisles. In a tall glass wase on the pastor's stood a luxurious bouquet of beautiful flowers other buds and blossoms lay upon the table ng desk Mr. Buecher called particula pective parts in vocal and instrumental must ille and then remarked, "Just think of it It is igh to make St. Paul nestle in his grave to think ent to the interpretation that is given to it, that if he were alive now he would take a

very different to the interpretation that is given to it. I betieve that if he were alive now he would take a fropt seat to heansome of our women sing and speak."

Taking as the grounswork of his discourse Matthew v., 1-10, Mr. Beecher said, at the time that our Saviour gave utterance to these beautides the whole land of Palestine was stirred up with excitement both of a religious and a political character. There never was a time when the Jews were more ardently desiring the Juliment of God's promises to them than then. Holy mee and women among them were fainting underthe burden of nope deferred repeatedly. Had the people thought that Jesus was going to declare the law of nappiness to them it would have attracted a large crowd to the Mount of Olives. And yet in His words we have all that makes up the sum of human happiness and wellocing, although how to gain the most happiness has been the world's search ever since the creation. It has been the world's search ever since the creation. It has been the world's search ever since the creation. It has been the common aim of men how to get for the human soul the greatest amount of happiness. It you read what Carlylo has said—so much, so well—as to the aims of life, you will did that ne speaks in terms of contemptuous indignation of happiness. Happiness, Happiness lies in work." And so it you go to Emerson, who is the soft ecno of the hinds of the greatest subject. Coming to Scripture we find that on the question of numan nature it hits the mark every time in describing what men are in the fiesh and what they ought to be in the spirit. That a man may round himself up sprittanly I think the Bibbo blazes with proofs. It stands up for hiegrity and manhood in the Did Testamont and in the New, through te the end, lift lagses in appocalyptic light.

I take the Sermo on the Mount to mean spiritual manhood. Our Saylour there bogins to tell men what iney should seek, what they want. What are the loss of the first provides and the cord in the four in spirit," right in the face a

is take the Sermon on the Mount to mean spiritual inhood. Our Saviour there begins to tell men what sp should seek, what they want. What are the senings that bring happiness? "Blessed are theer in spirit," right in the face and teeth of all huntity, because if men are proud of anything it is in a possession of knowledge. A man that does not ow anything we are ready to wips our feet. We look up to men of great intelets, and think if we had only been born the abilities like theirs how happy we would have see. But our Saviour said, "Blessed are the poor in the billities like theirs how happy we would have see. But our Saviour said, "Blessed are the poor in the cit, but in a constant sense of inferiority. Theomat that is poor in spirit dwells not in near, "Blessed are they that moura." Sorrow has see the tonic and the cordial of the human race, a joys of the world have done such for manid, but through the sorrows of Gethsemane de Calvary the world comes to salvation, and but through the sorrow. This is, perhaps, ing a little too far, and yet the education springing in sorrow is the most important in the world, it she had seen much sorrow. This is, perhaps, ing a little too far, and yet the education springing in sorrow is the most important in the world, it save the tranquil smile of love in the face of furious ger; tranquil under persecution, "Blessed are the yet that hunger and thirst." If a man has to power that God gave him, well. But that russ about tecking men's ribs for influence de building himself up in this anadowy way soon mes down again. Men are anxious to be riob, and is well known that men are not happy in proporation their riches, but blessed are they who knager dithers after righteousness. Blessed is that man is selfish the poor and neady. "Whessed are they we have deen myself," he drives through the world like a torde, myself, he drives through the world like a torde, myself, he drives through the world like a torde, myself, he drives through the world like a torde, myself, he drives through the wo

MASONIC TEMPLE. BELIGION AND MCBALITY CONSIDERED APART

FROM EACH OTHER-SERMON BY MR. O. B. PROTHINGHAM.

The subject of Mr. O. B. Frotbingham's discourse in Masonic Temple was "Religion and Morality Considered Apart from Each Other." At the outset Mr. Frothingham read extracts from the Talmud and the sacred authologies of the Hindoos, Persians, Egyptians and other pre-historic peoples, from which traditional records he drew illustrations in support of his theory. In treating the subject he said :- We hear through our communities that a decline of religious belief will be followed by a corresponding decline in morality among the people; that there will be no longer lelt the overwhelming idea of that self-sustaining sense of dary which keeps men in the right path. It is apprehended that a disbellet in the degins of bell will be followed by moral disintegration among the masses, who, having nothing to fear in the shape of punishment hereniter, will aban It is thought that if the belief in future punishment be done away with the world must relapse into bar irism. The speaker could not share that opinion. He contended that history shows religion and moral

be contended that history shows religion and morality to be independent of each other. The militable of ladia, Artica and America—the Bachthista, Brahmins, Mohammedans and believers in the Great Spirit—have never dreamed of such a thing as religion governing morality. The idea of any intimate concection between things religions and moral is to be found only in Hebrew and in Mohammedan countries. This faith, in the course of many ages, passed into the early Chorch of Rome and thence into all denominations of the Christian countries of Western Kurope.

In Europe the prevailing idea is that rengion and morality are one and the same thing, but no other portions of the globe this is not the case. The idea prevails in New York that morality depends upons religion for its existence; here, however, as well as in Chicago and other places, this dogma is strongly questioned. Mr. Frothingham now claimed that a reference to any of the oil forms of fath known to the world's history would show that their object always was to reconcile man with an offended field, whils the aim of morality siways has been and is to make him just toward his neighbor and happy in his metal condition. Religion directs its efforts to the propitiation of God's good will and to the attainment of the Kingdom which it is believed will come herdafter, while morality is contented to make noest men progressive. It is clear that the one idea may exist of itself entirely without the other. Supposing, for the sake of argument, that churches of all denominations were abolished; morality as networked and worthless, yet abjectly religious, cringelog let the press and buying up by giffs the powers they lear. Thus morality and religion never were dependent upon each other; and set or as the religion of the churches to this entry gove the teachings of religion make morality impossion.

In concluding to modern religion men may be morality micked and worthless, yet abjectly religious, cringelog let the press and similer progressive changes which tended to show that

BROOKLYN TABERNACLE. CHRIST'S MISSION-SERMON BY THE REV. T.

DE WITT TALMAGE. Talmage preached in the Brooklyn Tabernaci

on the subject of Christ's mission, taking his text from John, Xvii., 4.—'I have anisned the work which then gavest me to do." There is a perfect satisfacsaid Mr. Talmage, in the completion of anywe have undertaken-we lift the capatone with ation. The foul-mouthed crew who attempted to abuse Christ could not extinguish the sabilme patialection which He expressed when He said, "I have finished the work which thou gavest me to do." Christ lought against the bitterest bostility. Is the gree place, His worldly occupation was against Him.

You know that to succeed in any employment on must give his whole time to it. The tools of carpen

occupation and poverty, plain lare and unput of organization, His schoolies and brief lite and want of organization, He had a complete triumph.

You are ready to make two or three suggestions from what has been said. First, Christ was supernatural. No man could go through all that without being supernatural. Amid the muscles and neves of that arm were twisted the energies of omnipotence. In the syliables of that voice there was the emphasis of the esternal God. This powerty struck Christ owned all the carth and all the neavens. There is nothing as bad as the doubting of Christ, the Son of God. In all our atruggles we have a sympathizer. We cannot tell Christ any thing hew about hardship. Ag-in, I lears that Christ was awfully in earnest. If it had not been a momentons mission He would have turned bad from it disgusted and discouraged. He saw you is expitivity from which He resolved to extricts you though it cost Him all tears and sweat and blood.

ALL SOULS' CHURCH

THE SLOW BUT SURE PROGRESS OF MAKKIND-SEBMON BY REV. DR. BELLOWS.

Dr. Bellows, at All Souls' Church, preached or the past. He said it was sometimes well to take a long and backward view of the course and tendency sible through modern progress. The ancients had no such thing as universal history, as physical geography; no statistics, no maps based on anything better than guesswork, no public roads worth speaking of, ancient times were so many measurement compacts in ancient times were so many measurement of uncless labor erected by great despots from the myriads of their slaves and captivos. When a monarch ascended the throne his first step generally was to put out the eyes of his brothers, in order to remove their joshous rivalry. Even the citizens of Greece, always a mere handful, only manished teels nobility at the expense of their slaves, who saved them from avery form of bodily labor and drudgery. In the modern acceptance of the word humanity was confined to but a few localists, and what seemed even worse than all this was that men did not resoft this fate, but coepted it from their birth as if it were forecretaned. The prospect of humanity improved toward the Christian era, when the theories as to the rights of men became more consonant with our modern less of justice, in its primary stages even the Christian era, when the strifte. What stories of cruelty, inhumanity and persecutions; what wars and pestience; what adject condition of a large portion of mankind; what abuse of women; what teprosy and black death did marked the history of the Middle Ages and of the founds system! It was by very slow stages that the rights of men as now understood came to be conceited by kings and by berons. The history of the Roman Unurch was scarcely any better than that of the founds marking the progress in mankind could be noted in public morality, in the civil and political rights of men, in the accline of progress in mankind could be noted in public morality, in the civil and political rights of men, in the accline of pricestoralt, in the sccurrity of lite and shallity of order, in the accline of polygamy, in the toleration of religion. If any one doubled that the tendency was in the sure business of peace, in the respect for law, in an education of progress he could not have studied history well or must have adopted some peculiar ideal standard of his own. There were doubless some people who desired back the time when the travelle labor erected by great despots from the myriads CHURCH OF THE DIVINE PATERNITY.

THIRTY YEARS OF MINISTRY—SERMON BY THE

The Rev. E. H. Chapin, D.D., preached to a large congregation, his text being Paalma c., 4, 5—"Enter into his gates with thankegiving and into his courts with praise; be thankful unto him and bloss his name. For the Lord is good, his morey is everlasting and his truth endureth to all generations." The text, saig the paster, eminently suggests the power of regeneral proposition it is maintained that a man who Christian believer, and third, will maintain the true spirit of Christianity. The primary genception of refrom science and from philosophy. It is in the depth of reng ous experience alone that conviction breaks out into tumultuous gladness. Religious faith puts the

into tomulituous gladness. Religious faith puts the soul in communion with the Divine source; approbends Him not as a cause nor as a man, but a living personality. God is a controlling prophet, pitying our infirmites and numbering the very hairs of our neads. We can have relations with God that cannot be had with nature, and religion is the faincas, the richness and completeness of those relations.

The great underlying and overcifroiting and fundamental principle of it all is the goodness of God. "His mercy is everlasting." Mercy is the peculiar expression of goodness. There is no greater foily in the world than that which denies there is a natural religion. Such denial is the breaking down of the bridge by which we go up to God. Doubt and fear often mingle with the Christian's trust. We stand to day under the mysterious shadows of something not fully known in our relations with God. Gigantic forces sweep us irresistibly along. Man needs help from above. It is an act or mercy that leads him to fluid out his helplessness. Christianity in this sense is a religion to mercy. It shows the cheering, hospitable light to the struggling soul. It is an expression of mercy for man's most carness, highest needs, this is a religion for the outcast and wandering slicep, and after all a mercy that appeals to man's need is the only saving power. The spirit of Christianity is the spirit of truth. The spirit of the Christian believer is the spirit of truth. The spirit of the Christian believer is the spirit of truth. Be spirit of the chieves and the result of the standard process of the long period. There was something more to be received, but it sale othat of humility. Christian religion trusts in God because it is right and true.

Dr. Chapia then said to his congregation that yesterday marked the end of the thirtieth veer of his ministry with them. He referred to the loys, sorrows, line and varied experiences of this long period. There was nowthing more to be remembered until these as the result of the structs of the single p

EIGHTEENTH STREET M. E. CHURCH. DID JOSHUA MAKE THE SUN STOP? -- SERMON

BY REV. WILLIAM P. HATPIELD. The Rev. William P. Hatfield at the Eighteenth Street Methodist Caurch last evening took up for discussion the query, "Did Joshua make the sun stop?"
He took his text from the book of Joshua, L,
1-6. Joshua, he said, was one of the most important characters in biblical history. Joshua was famous for his military achievements as the leader of laract. By God's command he became the successor of Moses. The first wonderful achievement in his famous march to Cansan was the crossing of the river Jordan. Here was an army of three millions and there wore no bridges or boats. As at the fied sea, so over the river the waters are divided to offer the army a sale pass across. The next important evert was the siege of the city of Jereno. Never was a city thus besteged. Here there was no sapping of loundations, no nattering rains, no employment of wailise implements, but upon marching round the walls of Jericho and blowing their rains' horns the walls fell down flat. That was a method you or I would not have thought of, but God thought of it. He takes the humbiest instrumentancy to achieve the greatest results. God takes a Moody from Chicago to sens him through the Britan Isles, and brings him back with a crown of 10,000 stars.

Jericho having been conquered gil the tribes of Canaan, with the exception of the Gideonites, allied the meseries against him. A bloody battle was fought between Joshua's army and the Canaan army, and here one of the greatest woneers recorded in biblical instory took place. Joshua, being garard that inshifiall would prevent his complete victory, prayed that the sun should atop in his course, and the greated his prayer. We have been tole that this story could not be true; that Joshua did not know anything about astronomy; that the sun did not move, and therefore could not stop his course. Several theories had been launched to explain the apparent contradiction. A slergyman from Riemmond has maintained that modern science was all wrong; that the carth was the centre and did not move, but Jordan. Here was an army of three millions and there

CONQUEBOR OF THE WORLD-SERMON BY REV.

DR. NEWMAN. n concealment and fear of persecution, they were to nest with the greatest trials, and yet Christ gave forth

in concealment and fear of persecution, they were to meet with the greatest trials, and yet Christ gave forth that exclamation of triumph—"I have overscome the world." What is this victory in which Christ rejoices? What are its consequences to individual Christians and to the Church at large?

Considering the former question, we find that the Saviour is always represented as a conqueror. David so sings of Him, the prophets giery in the triumphs which they foresse for Him, and after Lis death Paul rejoices because of the victories He has won. "He has overcome the world." But the "world" here means the world of sin, as distinguished from what is heavenly. He has overcome selfstiness, the prince of the world, and the dominion of the world in the heart of man.

Speaking of the first of those conquests, that over selfstiness, the prince of the world, and the dominion of the world in the heart of man.

Speaking of the first of those conquests, that over selfstiness, the prince of all one's inclinations for the sake of duty, a complete self-surrender, without hope of reward. The other is the successful of the conquest by considering what acts men contains it is the sacrifice of all one's inclinations for the sake of duty, a complete self-surrender, without hope of reward. The other is the successful of the conquest by considering what acts men containstly sommit, for the sake of money. He did not seek for the applause of the multitude and He did not live a live of ease. He sacrificed the great benefit of money, lame and repose to duty and the denefit of money, lame and repose to duty and the denefit of money, lame and repose to duty and the denefit of money, lame and repose to duty and the denefit of money, lame and repose to duty and the denefit of money the world—the Devil—temptation; and finally conquest to duily spreading and is destined to embrace in the luture all the world. Inflidelity is fast annixing, and soon the saying, "It have overcome the world—will be interfally true in every sense as well as in that of

FIFTH AV. PRESBYTERIAN CHURCH. THE CONSUMING CHARACTER OF SIN-SERMON

BY RIV. JOHN HALI. D. D. The Rev. Dr. John Hall preached on the consuming prophocy of Isaiab, ix., 18. "For wickedness burneth the fire; it shall devour the briers and thorns and shall kindle in the ibickets of the forest, and they shall mount up like the lifting up of smoke," The chapter from which this text was taken had been read ing his sermon he said;-We may take the opening

those words as a warning to us to be affaid of sin in every form. We ought not to miss the significance of the figure that is used here—"Wedgedness burneth as a fire." The first thing that strikes us about a fire is the spread of the ever. There is the same characteristic about the spreading of wickedness. It is a matter of little consequence where wickedness begins, it may begin in the lower, the middle or the higher classes, but wherever it begins it is our duty to fight against it everywhere, said the preacher.

Activity Markelat trings.

I noticed in Great Britain how active they were in devising measures for preventing the importation of our Gelerade beetle. How active may been the citizens of New York as to the continuance of its commerce when threatened by rairond arrangements that they thought hey could not control! When we are threatened by contagious disease how active we can the testings are right, but it is desirable that men should be equally saive to their moral interests, it is true we can only go to certain lengths in restraining moral evils. In politics it is true that the people may be governed too much, but just because there is a limit to doing what we can ought we to us active in a rousing the sgoney of conscience. Bad books, bad Sunday amusements (and it is difficult to conceive of any Sanday amusements that are not bad), bad men, bad women and bad associations are the principal causes for the spread of will in great cittles like this. We can out film them by its to a overlook. It is the sature of life to consume, it wastes, it burns up that wanch it takes hold of. It is the nature of sin to destroy the suner. This is not a thing that happens fortuitously. He who has fixed the nature of toings has fixed it that it will thus destroy. It does not depend upon the degree of knowledge a man possesses whether the wickedness he commits will spread and destroy him or not. Nor does it make the signless difference that a man should 0 - note to say that "I did not desire or expect to bring this evit shout." The burning and the spreading of this evit take place notwiths standing. After referring to the sad condition of society, as shown in the daily newspapers, by harratives of the evits consequent on latthless trusteeship, in the degrading stories of household life and the terrible account of murders, Dr. Halt urged his hearers to restrict the beginnings of evit, and quoted the two inquires from the Proverba—"Can a man take fire into his bosom and his course, and that the concluded by pointing out that all this evit-doing did not end here—it went with us hereafter, and safe that the only remedy for it was the acceptance of Christ through the inference of the floty spirit.

## ST. STEPHEN'S CHURCH.

THE BEAUTY OF FAITH-SERMON BY THE REV. DR. CURBAN.

At St. Stephen's Church, East Twenty-eighth street, the high mass was celebrated by the Rev. Dr. Mahoney and the sermon preached by the Ray, Dr. Currap, who took his text from the gespei of the day, in which was related the story of Christ's appearance after the resurrection from the tomb. The disciples, he said, were represented as being afraid of the Jows and had retired to debate among themselves what had he said, were represented as being airsic of the Jows and had retired to debate among themselves what had become of the Saviour. There was a mystery about the death of Jesus and they wondered and leared. They were concealing themselves from this persecution. Mary Magdalen had gone to the tomb and asked where they had got the body. She then went, as was a lamiliar story at this season, to inform the disciples of flis resurrection. But while the aposites were together Christ appeared in their midst, and said to them, "Peace he with you." This blessed consolation He gave them in the fuinces of His divinity. This was the first time He had appeared among them since His resurrection, and He was fulniting the prophecy of the royal Psalmist who had said that peace would come upon Israel. From the moment our Divine Lord had uttered these merciful words the gates of heaven were opened for us. The old climity that had existed since the fall of Adam was removed. God looked down upon His atoning Son and was well pleased The world had been trying for 4,000 years to find peace, but had failed to reach it. The windom of all the philosophera could not discover it. But here it was in this nannonnoment of the resurrected Christ, in the midst of the followers who had been growing to be airaid. There might be acceptant with His. What we had to look at was this—that Jesus broke down the wall of enmity that stood between God and us.

FIFTH AVENUE BAPTIST CHURCH. CHRIST CHARGED WITH INSANITY-SERMON BY RAY. DR. ARMITAGE.

The Rev. Dr. Armitage preached yesterday morning on the subject of "Christ Charged With Insanity," taking his text from Mark, lis., 21—in these words, tills known went out to lay hold of him; for they maid he is beside himself;" also from John, x., 20—
"Many of them said, He has a demon and is mad."
The first of these passages, said the reverend Booter,
was uttered by the friends of our Lord in Galilee early in the last year of His ministry, the immediate occasion of them being the casting out of a demon from a deaf and dumo man and the appointment of his tweive aposties, whom he endowed with the same power and it gives us the estimate in which His most intimate friends bold Him at that time. The second was nitered by his worst enemies, in Jorusalem, but a short time man who was born blind, and the prophecy of His own death; and it gives us the views which they bold on the question of His mental soundness at that period. When taken together they open to us the

CORNELL MEMORIAL CHURCH. PERILS OF THE COUNTRY- SERMON BY BEV. G.

H. GOODSELL.

sixth street, near Third avenue, Rev. & H. Goodsell proached, by request, last evening, before three lodges of the Order of United American Mechanics and one section of the Order of American Union. The reverend gentleman took his text from Deuteronomy ness in the discharge of their duty was a longer a controlling motive with public method by self-seeking and monetary gain. Las but not least, was the aggressive spirit of Roman sign. Its steating strines had already secured it firm footbold and an American pervert to its falt teachings (Dr. O. A. Brownson). Bud dared to predict that ere long "every valley would be dotted whin coverts and the mass och tolling would auminou we shippers from every village in the land," When the day came, larewell to American liberty. Mediany burbarrism and monkish intolerance would regun their away and logatity to the Charch would suppliant slieglance to the State. The preas would stifled and every aspiration of the freeman throttle at its oirth. To the American, who recognizes no ditinction between the latter of March and lithe of Juli it was a strange spectacle to behold the American floating at half mast on the death of Pine IX. We should his death be recognized any more that deduce of any apprinted algustary of a Church? The enemy must be mot at on and overthrown. Hismarch had foreseen the dang in Germany and scernly taught that aggressive churches day of submission to the elvit power. American should heed the leason and profit by it. An alarminariument to further the designs of wicked men with electoral suffrage, perverted—net it had been to the basest user. Jay Gould, Tweed, Siecherd and the bost of unserquious policians, who were the curse of the land, in used it as a stepping-stone to power, and unle vigorous measures were taken to restrict and court it, it would result in our ruin, In conclusion, it used its hearers to bear in mind the scripturar junction—"Happy is that people whose God is the Lord."

THE CHURCH OF ST. GEORGE. PERFECT THROUGH SUPPERING -- FAREWELL BERMON OF BEV. STEPHEN B. TING, D. D., VESTERDAY MORNING.

A lair congregation assembled in the beautiful Courch of St. George year-day morning to hear Dr. Tyng presen his last sermor. After a tall hour of introductory service the reverend doctor walked forward and took a seat between the two pulping. He occupied a piata chair on a low, square platform. Be-fore him atood a small carved reading stand. His text was from Hebrews, h., 10—"Perfect through text was from Hebrews, it., 10—"Perfect through suffering." It is a divine appointment to suffer and so man can escape it, said Dr. Tyng. There are two schemes for human happiness. One for man's self-gratification, another for his self-denial. One scheme purposes the indulgence of the natural scause, the other the control of desire. One gives license to animal piessures, the other encourages intellectual and moral improvement. God's ways are not as our ways. We can only become perfect through

intellectual and moral improvement. God's ways are not as our ways. We can only become perfect through suffering. This trath is the triumph of Christ's mission and death. The great plan placed before our view is man's redemption from the allgrements of his baser naura. For this end God gave the world his only Son, who came down to earth a child of self-denial. Saivation is the result of suffering. The benefits of suffering are shown in ordinary ille by the influence of men who have become so chanced by heavy burdens that they acquire a spiritual power affil inspiration that reforms whole heighborhoods. Indeed, nations are changed and litted to a higher development by the patient works of a few men.

Here the speaker become deeply affected, and his voice sank into low iones.

FAREWELL.

Doar brothren, said he, I must say that in this ministry now closing this rule of hile has not been an exception. In all my preaching I have taught only Christ and him cracified. For a taird of a century I have latored to giorify God and to make men better. How faithfully I have served you I leave you to judge. The multispidation of my years, the calcebing of my body, the lucreaning of my physical infirmities, have led me to reture from this church. God knows how much I nave loved you, how I have worked for you and prayed for you through long years. Eternity alone can tell how many nous have found for complaint, but many thanks, to give to God daily for what I have received. Your provisions for my accessities have been accusuant. I only leave with one nad region-regret that there are many new who are friendly and respective to me, but without any personal knowledge of Christ's love. Every one in this church might rejoice in the perice to bessings of heaven and

they cannot be escaped. You have heard His truths and I leave them with you.

And now may the peace of God, that peaseth all neer standing, be with you and keen you to the end.

A NEW CHURCH EDIFICE.

monies attendant upon the laying of the foundation stone of the new church which is to be erected at the corner of Sixteenth street and Sixth avenue by the

HEBREW ORPHAN ASYLUM.

The annual meeting of the members of the Hebrow orner of Third avenue and Seventy-seventh street, Mr. Josse Seligman, the president, in the chair, and dustrial school attached to the asylum 27 boys; in the children Gremmar, 112 Primary and 37 the 1 schools; 27 are in the Industrial School and 1 too young to be taught. The Finance Committee port receipts for the past year, \$81,670 78, from a halabee remained, after disbursements of \$9,45 They report the assets of the society at \$102,67 They report the assets of the society at \$102,67 They report the assets of the society at \$102,67 They report the assets of the society at \$102,67 They report the assets of the society at \$102,67 They report the assets of the society at \$102,67 They report the assets of the society at \$102,67 They report the sample of the society at \$102,67 They report the sample of the society at \$102,67 They report they are society at \$102,67 They report they are societied without population:—President, Mr. Seligman; Vice President, Mr. Heary Rice; Treat Mr. M. Rindskop; Trustees to serve three ylessers, Lone Hoffman, A. B. & George Evisatien, Joines Bien and Henry S. Trustee to serve two years, Mr. Herrman Bambe Secretary, Ex-Commissioner Myer Stern.

MR. BEECHER'S BLACK-LYED FRIEND.

HOME AND HER PURPOSE.

Captain Lennon, of the Fourth precinct police sta-tion, Jersey City, was visited on Saturday night by a female voiled and dressed in black, and apparently forty-five years of age. She desired to know whether it would be secessary to obtain a permit meeting was, and she asswered, some

At the gate the reporter met a young woman who said, "Well, what do you think of my nunf!" He not caring to venture an opinion hedged by inquiring what the young woman thought, and she answered, "Wny, she is crazy or course."

THE MURDERED BOATMAN.

Captain Rolly, of the Eleventh procuot, and Delective Looney, of the Central Office squad, Brooklyn, were more hopeful yesterday of effecting something that would lead to the detection of the murderers of Bernard Ferron, the boatman, whose body was found on Friday morning to the breakwater, near the Erie Basin. The Captum learned that one of the chain spackles used to weign down the body is of a kine such as are made only in two places in New York. He sent it to the manufacturers for their identification, but they said that the Capitain had been misinformed, that it was not of their make. Some experts, who have examined the chain, have said that it was not of their make. Some experts, who have examined the chain, have said that it was of American manufacture and was made with a triphammer. The efforts to identify the various iros articles lound in the canvas bag, which served is an auchor for peor Ferrou's body, are still being prosecuted, with considerable promises of ultimate success. The marks on the bag are, however, the chief reliance of the detectives in their work. They decline to make known the names found on the bag, other than the trademark, "Lewisson seamness, Maine." It is understood that Maine detective ingonity has been calied into requisition in the effort to unravel the myster. O alog to the fact that several of the front lound - were such as are used by lumbermen haling from Maine, and that vessels of that class frequently anchor near the point where the body was found, the supplement as strongth end that it is crime was committed on a lumber boat. It has been associance that a vessel used in carrying immer was anchored near the Eric Beam for several weeks before the date of the murder, March 16 the captain has also obtained a list of seventy-five diffurent vessels of various classes which are known by the hardingers' books to have been anchored in the basin during the present year, and an examination is being made in each case of entering and departure. No importance is attached by the police to the ister and care sent to Mrs. Ferroin which was mentioned in the himsalp year-day.

The prayers of several congregations of Catholic churches in Broodlyn were requisited at the masses in the intention of the crime, the difficulties in the way of detection of the crime, the difficulties in the way of detection of the crime, the difficulties in the way of detection of the crime, the difficulties in such as are made only in two places in New York.

STAPLETON LAW.

Mr. Carroll, employed to watch the club house prop-Mr. Carrolf, employed to watch the club house property at Stapleton, Staten Island, some days ago shot a dog that had just bitten a woman, the shooting being done at the woman's request. He then restored the pistol to his pocket. Constables Freen and Goggin soon afterward arrested Carroll for violating a village ordinance against discharging Brearms in the aircela. Carroll explained the circumstances, but to no effect; he must go beiore a justice. On the way they met a justice on the street, who, it as alleged, opened court on the sidewalk and fined Carroll \$2. Carroll religious to pay and was informed that if he did not do so by a certain date his body would be seized. Carroll has consulted council and is informed that he will have a case for damages should be be imprisoned.

DISPUTING SAILORS.

During an altereation yesterday morning between Prederick Johnson and Albert Israel, sailors on board the brig William, lying at Prentice's stores, Brooklyn, a shipmate named Charles Johnson Intertered to make peace. He was struck on the heat with a cap-nian bar and severely injured. The quarrel aross about a young woman, to whom the gallant sons of Neptune had been paying their addresses. THE WAR ON RUM.

REFORMED TRAGEDIAN IN A NEW LADY TEMPERANCE OBATORS.

At the meeting of the American Temperance Union in Cooper Institute yesterday atterneon Mr. J. J. Burnett, First Vice President, occupied the chair. After the reading of passages in the Scriptures and prayer by Rev. Mr. Keiler, chaplain, Professor W. Masen Evans was introduced, agreeably to announcement, to deliver a discourse on the Produgal Son. Mr. Evans was formerly an actor of repute in the West. He resembles in voice, physique and gesture the late Edwin Adams. He was reacued from a drunkard's fate by Francis Murphy, he says.

Professor Evans recited the full history of the return of the Produgal Son, described the joy of the patriagent father, the cavy and anger of the eldest son—who would not join the least because no fatted calf had At the meeting of the American Temperar

the would not join the least because no fatted ealf had een killed for him. There are many elder sons now.

AMERICAN BLUE BIBBON UNION.

The American Blue Ribbon Temperance Union held mass meeting at Irving Hall attended by nearly a apported by Mr. ingersoll Lockwood. A choir e about a dozen male and female voices rendered some simple, sweet and lively music in the gallery, and sevyards long, pale lemon colored kid gloves and a had and lember of the gypny style, trited to one side and revealing heavy braids of raven black hair, brought down low on the forehead and clear over the cars.

of resolutions, denouncing the Hol-han bill, as it a

Nigara.

There were a lew more addresses and music from there were a lew more addresses and music from the court, after which a couple of hundred people angued the pludge amid much interest, and soon after the addresse dispursed.

A SOMBRE SUNDAY.

When the wind is southeast on a Saturday night ue on the Sabbath, and there is every chance that Damp musts generally come up from the sea with these southeast winds, and, as a rule, there would be, under the circumstances, but little occupation to that Venetian suu disi which tells you, in its pretty

WORKINGMEN'S CLUBS

RLV. DRS. JOHN COTTON SMITH AND S. H. BY-LANCE TELL HOW SUCH SHOULD BE INSTI-TUTED AND CONDUCTED.

A meeting was held yesterday afternoon at the Church of the Ascension, Fifth avenue and Tenth street, on behalf of the Workingmen's Club, After the regular evening prayer the rector, Rev. Dr. John nterest each individual citizen had in the institutions of this country, and how it was the duty of the Caris possible. He spoke of the antagonism of labor to cap-ital, and cited the strikes of last your as incidents of how greaterouble might arise from doubts and mis-understandings. The face of the ancient nations should be a warning to us. A sympathy should be created between capital and labor. Their interests abould be identical. Political economy could never inherent in itself, but it could be saved by the system which the coming of Christ had inaugurated. The apoaker thought it a mistake to separate charity from the Church, airbough he did not think that it should be in the hands of the clergy. It ought to be surrous by Christian influences and administered by Christian people who could create a bond of sympathy. The Christian world was doing wrong in not using more, not only in charity, but in sympathy. The speaker then referred at length to the tenement house system of New York, which he characterized as a diagrace to any divilization, Christian or otherwise. When the workingmen lound the Church of Obrist so unjoying

A PROFITLESS BOARDER

Charles Swanel, aged twenty-two years, a photographer, residing at No. 224 Atlantic street, Brootlyn, was arrested by Detective Roche, of the Third free cant, yesterday, on a charge of stealing a watch and a pilk suit, the property of Mrs. Mary Ekstrong, in whose house the prisener boarded. The property was recovered.

BADLY SCALDED.

John Butler, residing at No. 5 Flint street, Brooklyn, was ranning after his daughter in play yesterda siternoon, when he accidentativ fell against a pot a scaiging water, the store upsetting it and the water falling upon him. He was removed in an ambulance to the Long Island College Mospital.